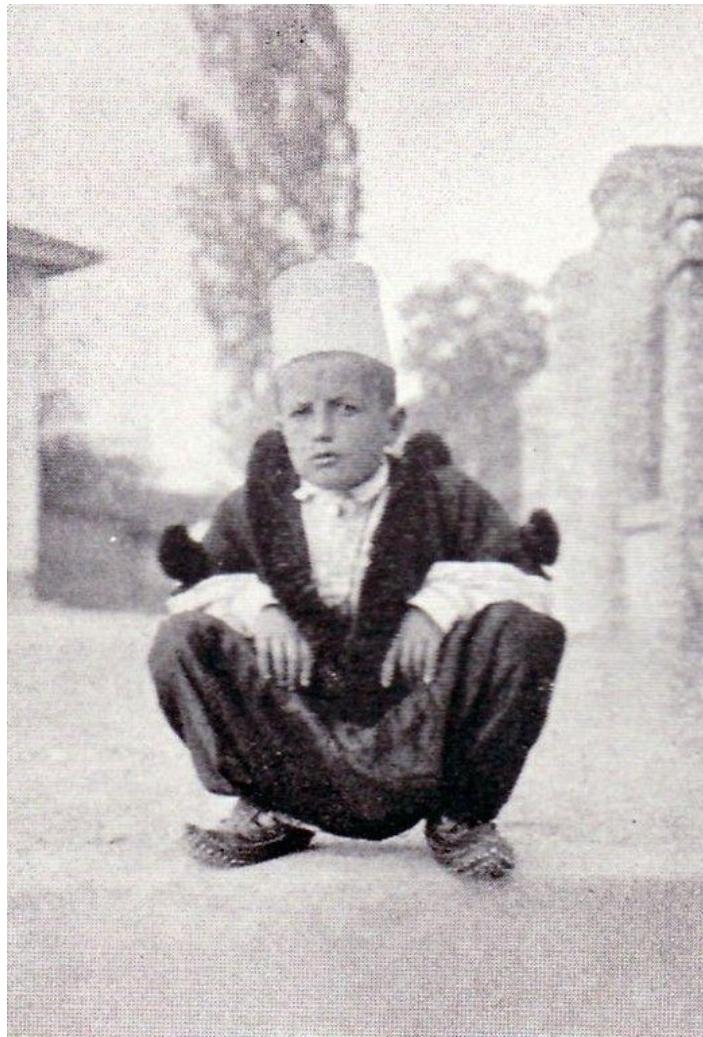


**Aliskander Dardanski**

# **Caucasus-Kaćak Dossier:**



**The 20th Century Manufacturing of the “Albanian Nation”**



# Caucasus-Kačak dosier:

**The 20th Century Manufacturing of the “Albanian  
Nation”**

by Aliskander Dardanski

MMXXI



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Key words: *Arberesh; Arber; Arvanite; Arnavut; Caucasian Albania; Čerkess; Shiptar; Shiptarski; Shqip; Shqiperia; Shiptar/Albanian; Romance; Frankenstein Nations; Italic; Italian; Latin; Latinized; Macedonian; Macedonic; Macedonia; Macedonian Peninsula; Georgia; Istanbul; Kosovo & Metohia; Zeybek; Uzbek; etc.*



## The beginings of the "Albanian Nation" forgery in the 19th century

To understand the atrocious 20th century geopolitical activities of the European Monarchies and Catholic church in the Balkans one needs to go back a century or two to the very source of the dirty background of the western 'new world order' wannabes. The very beginnings of the modern nations forgery, and the roots of today manipulative 'new world order' policy sprouted already in the second half of the 18th century. It developed right after the elimination of the deadliest enemy of the European monarchies – the revolutionary government in France, and was the time of the flourishing Eurocentrism, Romanticist Philhellenism and Renaissance of the world colonialism. The reinvigorated hegemonies feeled free to dictate their new terms to the rest of the world, which they considered barbarian and predestined for satifying of their needs only. Among the miriad of intentional misconducts in direction of creating the new realities and "nations" (read 'colonies'), was the one of the still nonexistent "Albanians", promoted for first time by a German-Swedish catholic priest from the Diocese of Strängnäs, Johann Eric Thunmann. He was the first author to have used the term "Eastern Europeans" for the Central ones, in a book title, in his "Untersuchungen über die Geschichte der östlichen europäischen Völker", 1774. Also, based on the Thunmann's works, Mikhail Pogodin in 1825 wrote his thesis "On the origins of the Rus" which supports the Normanist theory of Russian origins. Thunmann's work served the new liberal agenda for both the new nations without nation states and for new states (read 'colonies') without nations, depending on the expansionistic policy exigencies of western monarchies and church institutions.

Thus, the first idea to create the "nation of Albanians" appear to be postulated by catholic priest J. E. Thunmann<sup>1</sup>, but similar ideas were suggested to all the hegemonic and Eurocentric countries, and especially the one's bordering with the Turks. Starting with Thunmann, this idea was promptly adopted by the Austro-Hungarian monarchy, the then "Eastern Reign" ('Österreich') of Europe, as the parts east from Austria, i.e. Balkans were considered non-European and as 'barbaric Orient'. But, they were urged by the Catholic Church to reenact the brand new 'crusade' against the moribund Ottoman empire and the ancient Orthodox Church that was persisting under the Turk aegis. Beside, the Turks were an old ally of the above mentioned

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<sup>1</sup> This is very well explained by the renown Croatian historiographer and theologian Goran Šarić in his recent lecture on the Novi Sad Cultural Centre : <https://www.youtube.com/watch?v=6-OUxXmTpIU>

revolutionary France, which they defeated very recently<sup>2</sup>, and now they were preparing to go for the next kill. Thus, the western vultures have started to circle around Aegean and the Balkans once again...

In order to achieve their new neoimperialistic<sup>3</sup> goals they first needed to create different 5th columns<sup>4</sup> behind the enemy lines, and they started to do this by inventing and giving a brand new identities to different groups of people in the



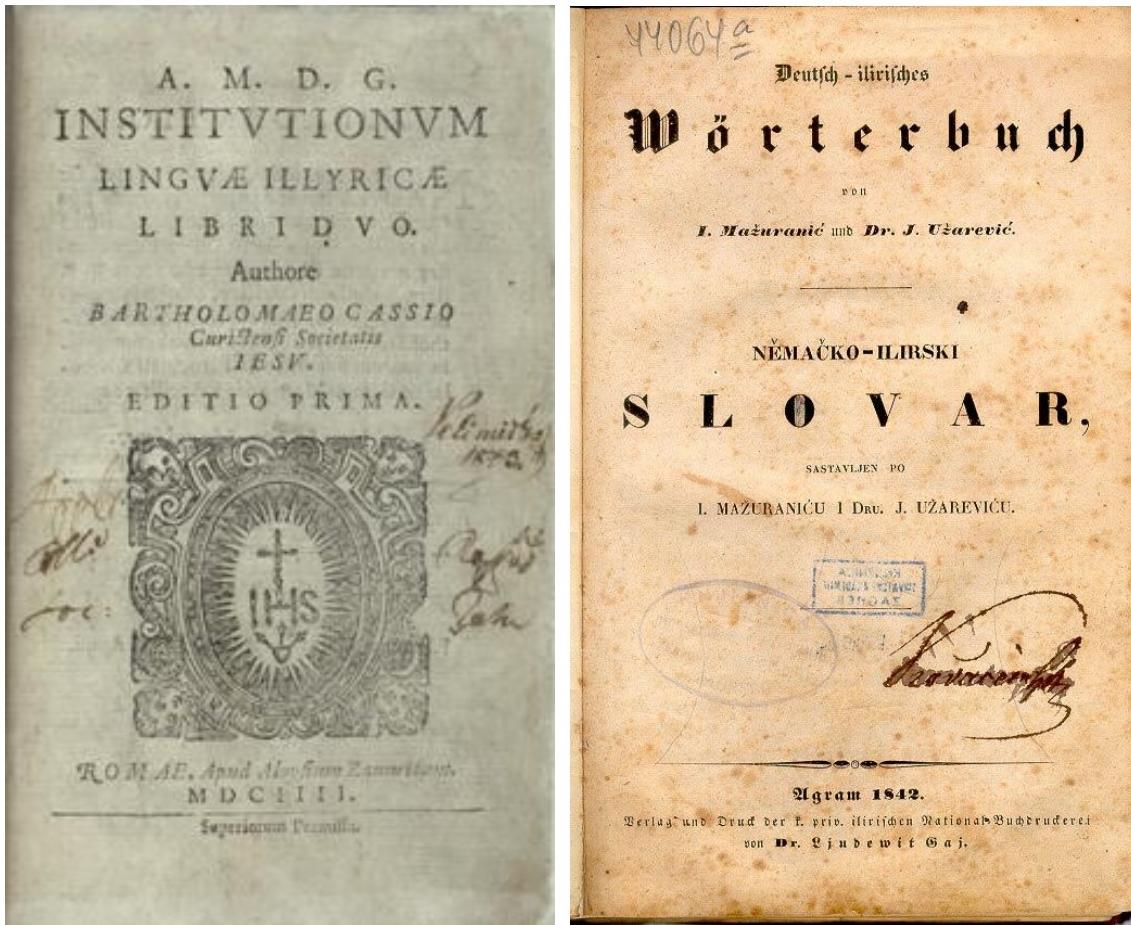
Balkans. Thus, in the 19th century they painstakingly started with creating of the Bulgars, Croatians, Greeks, Serbs, Romanians, etc. Nonetheless, until the 19th century for most of them was already studied and used the term “*Ilyrian*”, but as something completely different – as Latin exonym for all the Macedonic peoples. Western scholars for centuries seriously studied and examined the spoken “*Ilyrian*” language and its grammar (long before the creation of “Shiptar/Albanians”), but among the Bosnians, Croatians, Czechs, Serbs,

<sup>2</sup> See the “Treaty of Defensive Alliance” signed between French and Ottoman empires in 1805.

<sup>3</sup> <https://www.encyclopedia.com/social-sciences/applied-and-social-sciences-magazines/neoimperialism>

<sup>4</sup> <https://www.britannica.com/topic/fifth-column>

Macedonians, etc. – just to later indiscriminately simply discard them from this political exonym of theirs, and replace it (again!) with yet another political exonym - “Slavic”...<sup>5</sup>



Above: A Jesuit Bartul Kašić's (1575-1650) work marks the beginning of the future "Serbo-Croatian" grammarian tradition. He recorded his grammar as a young teacher at a Jesuit College in Rome, and was encouraged to educate people in the "Illyrian" language by none other than Pope Clement VIII himself. Thus, for centuries the policy of the Catholic church and western powers for "Illyrian" was not that of a "Shiptar/Albanian" at all (as they were not invented yet), but of what would later be renamed as "Slavic".

<sup>5</sup> “Principi elementari della Grammatica illirica: premessi al dizionario Italiano-latino-illirico”  
<https://books.google.mk/books?id=yu1JAAAAcAAJ&pg=PA1&lpg=PA1&dq=Principj+elementari+della+grammatica+illirica:+premessi+al+dizionario+italiano-latino-illirico%C2%BB&source=bl&ots=K4SfnIcJJ3&sig=ACfU3U1wzt45Y5Cj1tY1mbPf8rbPn5ap2A&hl=en&sa=X&ved=2ahUKEwi-zszWvejgAhVLyoUKHvpHCUAQ6AEwB3oECAUQAQ#v=onepage&q=Principj%20elementari%20della%20grammatica%20illirica%3A%20premessi%20al%20dizionario%20italiano-latino-illirico%C2%BB&f=false>

The 1842 German-Illyrian Glossary it wasn't meant for any "Shiptar/Albanians" either (as then too they were not yet invented), So, for at least 5 centuries "Illyrian" was studied (according to today political terminology) as 'South Slavic' language, and then, with no parent reason other than the political one, the term was dropped for "Slavic" instead and recycled again for the sake of the next cunning political plan

The "Shiptar/Albanians" were the last to come out of the hat. Bulgar historian Teodora Toleva have recently rediscovered in the Royal Austrian Archive a secret dossier regarding the first concrete efforts for creating this out of the hat "Albanian nation" – "Die Albanienpolitik Österreich-Ungarns und Italiens, 1877-1908 de Hans Dieter Schanderl" – a memorandum from the four meetings which revealed that the creation of the "Albanian nation" was de facto Austro-Hungarian project, developed and based on calculated imperialistic interests.<sup>6</sup> At the end of the 19th century there was nothing similar in the Turkish-devastated western Balkans. The land was considered as western part of Macedonia by the Romans and long after them. The provinces of Macedonia (Lat. *Macedonia Prima* and *Macedonia Secunda* or *Salutaris*) stood there for thousands of years after the fall of Alexander's Macedonian Empire. Under the Turkish Ottomans the Macedonian region has equally comprised the

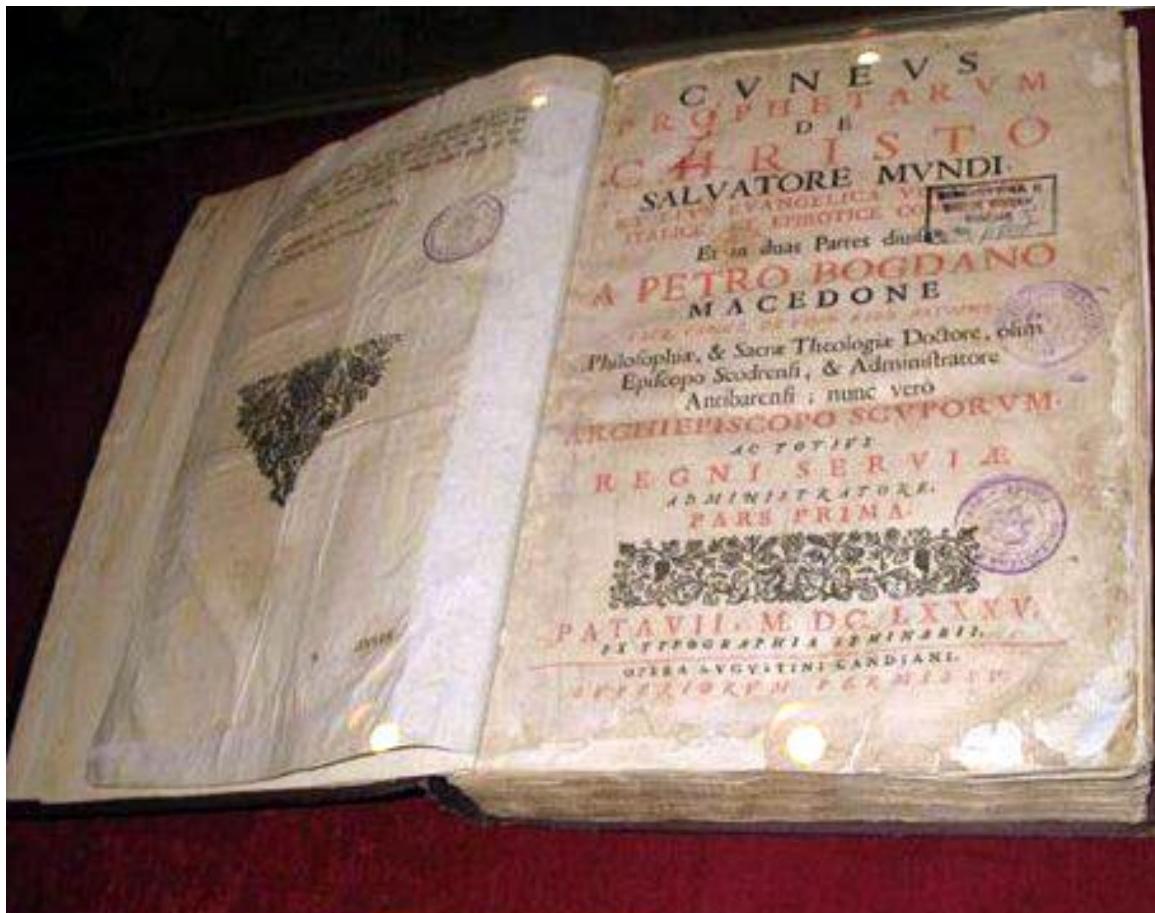
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<sup>6</sup> „The influence of the Austro-Hungarian Empire on the Albanian nation building (1896-1908)“ <https://www.amazon.com/Austrougarske-imperije-stvaranje-albanske-1896-1908/dp/8663091281>



Above: geographical division of the Balkans until the 15th century; beside Macedonia there's not even one of the new 19th-century political nations, instead there were Matia, Moesia, Raška, Zeta, Thrace, etc.

same parts under the name "Uškub Sanjak" ("Skopje Region" in plain Turkish), according to the actual urban center in the city of Skopje (Lat. *Scupi*, Tur. *Uškub*). These old administrative divisions were not changed by the Turkish invaders either, and their ancient borders and old toponyms were respected as from always. For example, even for the Catholic Church in Rome the regions of Epirus and Mat were still enlisted under the ancient ecclesiastic jurisdiction of their (although illegally installed) Archbishop of Skopje, the former holy see of



Above: Petro Bogdano, Macedonian, student of the Holy Congregation of the Prop. Fide, doctor of philosophy and holy theology, formerly Bishop of Scodra and Administrator of Antivari and now Archbishop of Skopje and Administrator of all the Serving Kingdoms, etc.

Justiniana Prima and today capital city of Republic of Macedonia. Above and on the next page is the 1685 firm testimony of the Macedonian ethnicity (MACEDONE)<sup>7</sup> of the then archbishop Petro Bogdano, who in the introduction of his ecclesiastic book also explicitly excuses “*for being born Macedonian, and I could've not have the Italian language clean from all imperfections*”<sup>8</sup>:

<sup>7</sup> <https://en.wiktionary.org/wiki/macedone>

<sup>8</sup> <https://translate.google.com/?sl=auto&tl=en&text=%e2%che%20io%C2per%20esere%20nato%20Macedone%C2non%20ho%20potuto%20%20avere%20la%20lingua%20Italiana%20del%20tutto%20purgata.&op=translate>



A V O A L T I C  
B E N I G N O  
L E T T O R E.

**S**E il Sole hà le sue macchie , se la Luce le sue ombre , se il Cielo li suoi mostri , non ti rechi marraviglia , ò Lettore , se nel legger il mio Libro scorgerai qualch'errore . T'avvertisco , per scusarne alcuni , che lo Stampatore non hà cognizione della lingua Albanese , e che io , per esser nato Macédone , non hò potuto haver la lingua Italiana del tutto purgata . In quanto poi alla frase , sappi , che io scrivo per gente idiota , e scrivo per l'urile della Santa Fede , non per honor mio .

NOI

Unfortunately, as the region on the far western border of Ottoman Empire, it was regularly populated by Turkish authorities with groups of irregular bashibazouks, in order to fence off any attempt of foreign invasion. With time these international bands of Islamized marauders devastated the whole region culturally and economically, and transformed it into a kind of 'no men's land'. The changing demographics had devastating effects on the once autochthonous

population. Turkish archives clearly state that some of the oldest “Albanian” families in Macedonia include ethnic Macedonians, Turks, Zeybeks, Uzbeks, or Cherkess bands of marauders<sup>9</sup>, who adopted Islam, and eventually the newly coined Romance language for this brand new foreign community in Macedonia – the “Albanians”. Thus, the cunning Austro-Hungarians, who wanted to conquer this coastal tract, have calculated that a direct conflict would be very costly and is out of question. Instead they decided to reshuffle and use exactly these very same Turkish marauders and turn them against their own masters and fellows in religion. Although, this was a very long process, which began considerably later comparing to other new nations in the Balkan Peninsula.

However, as of 1896 this process took place under foreign influence of one of the European great powers, Austro-Hungary. And despite being largely inhabited by Macedonians, Vlachs, Illyrian tribes, Turk minority and other mixed settlers from the rest of the once vast Ottoman Empire, the Austro-Hungarian criminal focus turned toward the ex-Turkish irregulars. The reasons were rather simple - their easily manipulative moral and low price, as they were not paid by their Turkish masters, but offered with booty they can pillage. Thus, the long process of their transformation into “nation” started at the end of 19th century. Even the “Uškub Sandžak” region eastern parts were then intentionally and cunningly reconsidered as the ‘*Illyricum*’ (although this old Roman-designated province was much further north, northwest from the Lake Skadar and today Montenegro, and under this Latin term were meant all the lands on the eastern side of the Adriatic Sea).

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<sup>9</sup> <https://en.wikipedia.org/wiki/Cherkess>, <https://en.wikipedia.org/wiki/Zeybeks>, <https://en.wikipedia.org/wiki/Uzbeks>



Roman emperor Diocletian, carried out an administrative reform in the Roman Empire by constituting prefectures, dioceses and provinces. In conformity with this reorganization, the western Balkans territory was divided into three provinces: Praevalitana (today Montenegro) with Skodra (i.e. Lake Skadar) as its administrative centre, Epirus Nova with Dyrrachium as its capital, and Epirus Vetus with its central city at Nikopolis. The latter two were part of the Macedonian



Diocese. Thus, today “Albanian” territories were then all part of the Macedonian Diocese, which later became western portion of the Eastern Romeian Empire. Today “Slovenia” was then after in the 19th century still rightfully entitled the Kingdom of Illyria according to the old Roman nomenclature.



● - Kingdom of Illyria within Austrian Empire (1822-1849)

○ - other Austrian territories

But, sooner than later the Austro-Hungarians have realized that the future subjects of their new “nation” had irresolvable problems with their mixed origins, Turkish-muslim religion, elementary culture, language, and basically everything that defines a nation. After all, the Austro-Hungarians have simply reused the

worst marauders that Turks could've throw on their western border i.e. the Adriatic and Ionian coast. And these were the bashibazouks, despicable human rejects from every corner of the waste Turkish empire, a predatory wild bunches of mongrels that could barely speak, much less to be a reliable subjects as their new masters wanted. In the time of peace, and lack of booty (as the Turkish authorities weren't paying them for the 'services' in war times) they regularly returned to brigandage. So, the cunning Austro-Hungarians engaged within this



vicious criminal task, and they strived to gather all these wretched brigands and reinvent a 'history' and everything else for them, starting with the switch of the "Illyrian origin" from Slovenians and Croatians to their brand new Frankenstein nation of "Albanians". Elsewhere too this pitiful mixture of ill-chosen mongrels became "Greeks", "Cretans", etc. – "*The employment of Turkish bashibazouks as allies against defenseless Christian villagers was an offense of which (the newly forged) Greeks, Servians, and Bulgars were all guilty upon occasion.*"<sup>10</sup> And "*The experiences of Mr. Zlatkos, the Greek gentleman who acts as Austro-Hungarian consul,*"<sup>11</sup> where the pure Macedonian name "Zlatko" clearly speaks of

<sup>10</sup> 'Carnegie Report' of the Balkan Commission, pp. 82, 83.

[https://www.academia.edu/33147425/Carnegie\\_Report\\_on\\_the\\_Balkan\\_Wars\\_pdf](https://www.academia.edu/33147425/Carnegie_Report_on_the_Balkan_Wars_pdf)

<sup>11</sup> 'Carnegie Report' of the Balkan Commission, p. 92.

Macedonian origin of numerous collaborators to the foreign occupiers, who by adding “s” at the end of their names mimicked to be “Greeks” too, in attempt to save their bare lives.



Above: the same scheme of transforming the Turkish bashibazouks in a tool against their own masters was used everywhere. By an irony of the fate these once Turkish bashibazouks ('Volunteer Turks') that turned against their own Turk masters are now Cretan "Greeks" for other masters

Teodora Toleva book "*The influence of the Austro-Hungarian Empire on the creation of the Albanian nation*" poured new light on the Austro-Hungarian "Albanian" project.<sup>12</sup> "Toleva highlighted the importance of the 1896 secret conferences intended to organize Austro-Hungarian political activities amongst the future "Albanians". The significance of these meetings in general was indicated by the involvement of two most prominent officials, the minister of foreign affairs Goluchowski, and the minister of finance Benjamin Kallay, who was well-versed in Balkan affairs. Nothing was left to chance which the "Memorandum on Albania" made it clear; this document consisted of contributions made by a number of people, and it was finally compiled by Baron Zweidineck. The author points out that the memorandum has not been much used in historiography, or has been used selectively in order to prove certain

<sup>12</sup> 'Balcanica' XLV (2014):  
[https://dais.sanu.ac.rs/bitstream/id/19232/bitstream\\_19232.pdf](https://dais.sanu.ac.rs/bitstream/id/19232/bitstream_19232.pdf)

*claims. The memorandum was not favourable to the Ottoman Empire. Zweidineck considered its decomposition inevitable, and the formation of an Albanian Principality under Austro-Hungarian protectorate the only means of preventing Serbia and Montenegro from partitioning the Ottoman territory. The memorandum envisaged an active propaganda in the area between Montenegro, Bosnia and Serbia in the north, the Adriatic Sea in the west, Preveza, Ioannina, Argiroastro and Kastoria in the south, and Priština and Ohrid in the east (the villayets of Scutari, Kosovo, Monastir and Ioannina).<sup>13</sup> Zweidineck noted that Albanian population was divided into tribes, which used many different dialects, and a few literate people used different alphabets.” Her findings were accidental result thanks to her research that started on totally different topic, initially as research about the Macedonian history (modern Bulgarian policy main preoccupation). But, starting from the documents she accidentally found in the Vienna Archives, the author discovered the existence of the special department of the Austro-Hungarian Ministry of Foreign Affairs which funded the entire mechanism of its consular missions in the territory of the Ottoman Empire in the period 1896-1908, in order to assist the development of “authentic Albanian literacy”. By the way, this department was also working to create “national awareness” of the emerging Shiptar/Albanians.*

After the annexation of Bosnia & Herzegovina, Vienna received a new "tribes" for its neighbors. Inexistent Shiptar/Albanians in that moment were substantially small divided groups of brigands and far from being related by all means – geographically, linguistically, and especially religiously, so, as it says in the documents Toleva found, it was estimated by Austro-Hungarian authorities that they do not possess anything similar to a national consciousness. Thus, Vienna carefully continued to play the role of supporter of Turkey's non-exit policy, representing itself as a friend of the people on the eastern coast of the Otranto Gate, while on the other side started the plans for a few new nations. Nonetheless, they had a serious competitor coming from the Apenninic Peninsula (Italy), that already largely used the influence of the Vatican on Catholic minority in Epirus, and in 1875 the Serbs too have started the rebellion against the Turks. Thus the cunning Austro-Hungarian planners had to speed their wrongdoings in the western Balkans. They immediately provided a brand new platform for the emerging “nation” for Shiptar/Albanians, thus far lacking any common ethnical awareness, with no succession from different ethnic groups, but rather different forms emerging from layers of continuous waves of invaders. Being estrange to the environment Austro-Hungarians pointed to provide them with extreme proselytism and other xenophobic means in order to gather them

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<sup>13</sup> Resembling the whole “Uškub Sandžak” region mentioned on previous pages.

around a pathological hatred toward neighboring Slavic and indigenous Macedonian population. During the intensive implementation of this genocidal doctrine, the Austro-Hungarian Empire will see the full gaining of the trust from different disbanded Ex-Turkish bashibazouk clans, but in the same time recognizing the total unreliability of the Shiptar/Albanians themselves. With the Young Turks Revolution (1908), this action was largely suspended, but Austro-Hungarian project will not be forgotten and the “hatred doctrine” will be reused during the WW2 by Italian occupation forces. This 19th century cunning and despicable way of destroying the autochthonous nations and transforming them into criminal ones (Albania, Montenegro, Bulgaria, Libya, Macedonia, Ukraine...) continues without pause, and Albanian criminal conception scheme still prevails even today (see modern Greece, Kosovo and parts of Macedonia, and the general chronic criminality of the Albanians everywhere <sup>14</sup>). This is what the bloody Austro-Hungarians wanted and managed to realize – desperate people to kill each other for small change and fake premises. It wasn't that hard as it seems, for folks who even today calmly live and sleep in houses on top of the Jews mass graves.

Toleva rediscovered in her book the hidden truth about the Austro-Hungarian unscrupulous manipulations in the creation of “Albanian nation”, and how this ex-Turkish bashibazouks were cunningly transformed into 5th column and were used as a knife to stab in the back the Orthodox Christian population in the Balkans. Austro-Hungarian dossier undeniably shows the imperialistic motivations behind this sudden “prodigious” desire to create a new nation - in short terms to weaken Serbia and Montenegro, and in long term to weaken Russian influence on the Balkans. This mainly remained the very same geo-strategic policy, adopted, and thoroughly followed by other western monarchies and big powers until today.

So, at the end of 19th century, in accordance with Italy, the Austro-Hungarian empire decided to carve a new territory in the southwestern Balkans, not by direct military means, nor by use of indigenous Balkan population, but by forging a completely new, and estrange to natives, artificial “Albanian nation”. At first under their direct control and sponsorship, and later to be given a full statehood. And exactly like the present-day western empire's adventure in creating the second Albanian state (the Kosovo & Metohia protectorat) on the once Macedonian and now ex-Serbian territory – the Austro-Hungarian efforts had nothing to do with either ‘self-determination’ or respect of the basic human rights. On contrary, just like today Kosovo & Metohia secession, the Habsburg neoimperialistic wannabes ventured into drawing new borders purely for the sake of the new conflicts. In order to fragment, destabilize, and ensure better strategic

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<sup>14</sup> <https://www.thetimes.co.uk/article/albanians-become-largest-foreign-group-in-prisons-tw7d5rtt6>

position and a levee in the western Balkans – by using predominantly muslim *Arnavuts/Arbanases* i.e. the ex-*Bashibazouks* (irregular multinational troops from Caucasus and from allover the Ottoman empire) as a destabilization wedge and constant threat against the majority of autochthonous Macedonian populations.

*"Now that Macedonia was on the point of being freed, everything was done to prevent the Macedonians themselves from having any direct share in the work of liberation. The reason may have lain partly in that notion of partition in Macedonia, admitted in the treaties, but unknown to the public at large, which had yet to become accustomed to it. In any case the 15,000 Macedonian volunteers who might have been left to fight in Macedonia itself, near their homes, were compelled to dwell throughout the war, far away from their villages, at Tchataldja and Boulair. The number of inconvenient witnesses of the work of denationalization in Macedonia was as far as possible reduced, and the taking possession of the conquered country by the Servian and Greek armies as far as possible facilitated. If the aim of these tactics was to facilitate partition, the result went beyond it. What was precipitated was the loss of Macedonia to the profit of the allies. Fear of a real liberation of the Macedonian nation brought about its conquest by the competitors. In January, the Macedonian legionaries of General Ghenev began accusing the Bulgar government of having deceived the people in order to "sell Macedonia." In fact the government deceived only itself."*<sup>15</sup>

Below: independent and neutral European statistics of the population in Macedonia:

Austrian: Niko Županić [Von K. Gersin (pseud.)] "Macedonien und das Türkische Problem". Publisher: Wien, Kratz, Helf & Co. 1903.<sup>16</sup>

- Macedonians -- 1,182,036
- Serbs
- Bulgars
- Greeks ----- 228,702
- Turks & others - 627,915

Austrian: Dr. Karl von Oestreich, "Die Bevolkerung von Makedonien", Leipzig, 1905.<sup>17</sup>

- Macedonians -- 1,500,000
- Serbs
- Bulgars

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<sup>15</sup> 'Carnegie Report' of the Balkan Commission, p. 59.

<sup>16</sup> <https://catalog.hathitrust.org/Record/100730034>

<sup>17</sup> <https://www.jstor.org/stable/27805293?seq=1>

- Greeks ----- 200,000
- Turks & others - 550,000

English: British Foreign Office 1918-1941<sup>18</sup>

- Macedonians -- 1,150,000
- Serbs
- Bulgars
- Greeks ----- 300,000
- Turks & others - 400,000

Opportunistic western monarchies used exactly these same bashibazouk marauders and foreigner brigands, first against their very Turkish masters. The forced alienation, a process which began in the Ottoman provinces between 1821 and 1921, was all about cracking the Orthodox Macedonian majority, and creating the "Shiptar/Albanians", "Serbs", "Croats", "Greeks", etc.

To make a point of the said here's the report made by the French king envoy in the Balkans, Bertrandon de la Brocquiere, in 1433: "*Philipopolis, which here is the chief Macedonian center,*" – writes Bertrand de la Brocquiere for today "Plovdiv" (in today's "Bulgaria") in 1433 during his "Journey Beyond the Sea".<sup>19</sup> The same regard was for the centers like Belgrad (today "Berat" in "Albania"), or Voden (today "Edessa" in "Greece"), etc. Accordingly, in the Ottoman 19th and early 20th century Macedonia there still couldn't be found even one peasant who would've identify himself as "Albanian" or even less as "Greek", "Serbian"<sup>20</sup> or

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<sup>18</sup> [http://books.google.com/books?id=hE5PxJrl8AC&pg=PA303&dq=The+British+Foreign+Office+and+Macedonian+National+Identity+1918+-+1941&hl=mk&ei=mFAxTM\\_oBdC6jAf\\_q4SXBg&sa=X&oi=book\\_result&ct=result&resnum=1&ved=0CCIQ6AEwAA#v=onepage&q=Macedonian%20Slavs%201%2C150%2C000&f=false](http://books.google.com/books?id=hE5PxJrl8AC&pg=PA303&dq=The+British+Foreign+Office+and+Macedonian+National+Identity+1918+-+1941&hl=mk&ei=mFAxTM_oBdC6jAf_q4SXBg&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCIQ6AEwAA#v=onepage&q=Macedonian%20Slavs%201%2C150%2C000&f=false)

<sup>19</sup> "Le Voyage d'Outremer - Recueil de voyages et de documents pour servir à l'Historie de la géographie", by Bertrandon de la Brocquiere, 1433, p. 200: <https://archive.org/stream/levoyagedoutreme00labruoft#page/200/mode/2up>

<sup>20</sup> Thanks to the direct Austrian-Hungarian involvement in the Balkans and the setting up of large colonies of refugees near the Austrian-Hungarian-Turkish border, and with the inauguration of the new "Serbian church" in Sremski Karlovci, for the spiritual unification of the Orthodox population within the frontiers of the Habsburg monarchy - a free center for creation of the "Servian national awakening" was created. Thus, the "Servian" national revival as such, first developed and was affirmed outside the borders of the still nonexistent "Servia". Further, thanks to the great powers direct involvement and circumstances on the international scene (independently from the economic and social

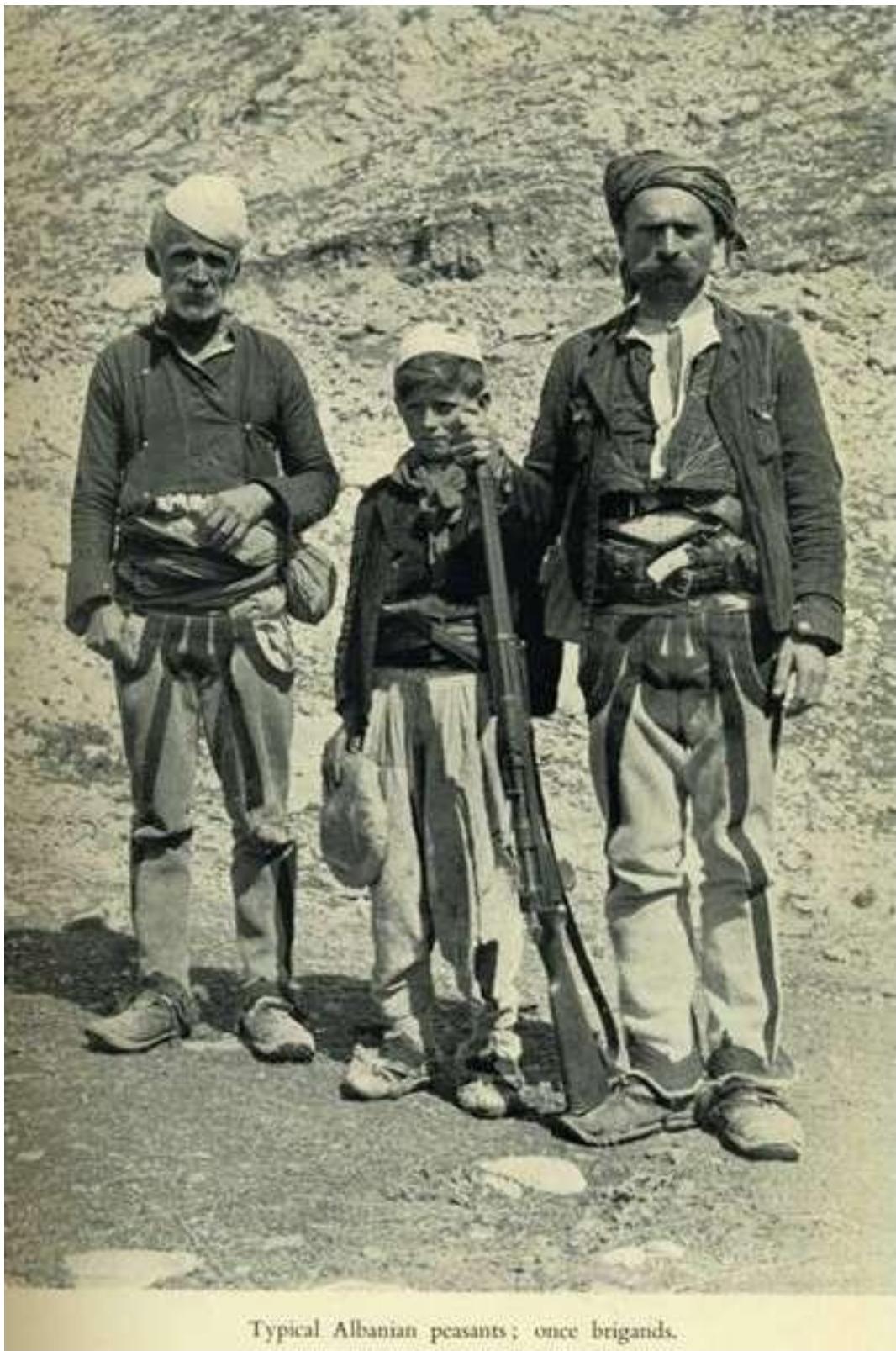
"Bulgar"<sup>21</sup>. Different affiliations and more divisions were made possible only with the introduction of proselytized new churches (Serbian, Bulgarian, Albanian...). Nevertheless, perfect conditions for the birth of the brand new Frankenstein nations were created with the Balkan Wars and the WW1.

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development), led to the artificial creation and affirmation of the new "Servian" (Serbistan in Turkish, later changed to colloquial "Serbian") principality.

<sup>21</sup> <https://www.facebook.com/vasil.sterjovski/videos/10212647343792047>

## The "Albanian Nation" forgery in the 20th century



Typical Albanian peasants; once brigands.

Above: 1939 photo of the former Turkic multinational bashibazouk and brigands, then after designated by Austro-Hungary as "Albanians"

What was started by the cunning Austro-Hungarian planners in the 19th century continued in the 20th. Among the other things, in 1905 Austro-Hungary intervenes by financially supporting the diffusion of the publications in "Istanbul Alphabet", as the final draft alphabet-version for their brand new "Albanian nation". Then the WW1 modified not only the geo-political map of Europe but also the evil spirits and corrupted minds in foreign policies. It also addressed the issue of new political map of Southeastern Europe. Soon enough, the Balkans once again were the victim of the western vultures. Conference of ambassadors of the great powers was convened in city of London in December of 1912 (attended by Britain, Germany, Russia, Austro-Hungary, France, and Italy) to settle the outstanding issues raised by the conflict. With support given to the "Albanians" by Austria-Hungary and Italy, the conference agreed to create an "independent state of Albania". But, in drawing the borders of the new state, the great powers largely ignored the demographic realities and ceded the vast region of Macedonia to Albania, Bulgaria, Serbia and Greece.

Thus, the Austro-Hungarian brand new "Albania" was finally born in July 13, 1913, but, it was still a state without nation. As it was underlined some 35 years before in the Berlin Conference of (13 June 1878), from the statement by the chairman of the congress, the German Chancellor Bismarck, who clearly declared that no Albanian nation existed at all and it was not possible to listen to any Austro-Hungarian "Albanian" claims whatsoever. In that time Italian forces controlled political activity in the areas they occupied, and they even planned to install the Italian protectorate with an Italian prince



as a ruler, similar to the ones in the other two new states, Bulgaria and Greece. But to no avail, as very soon Italy will fully renounce when realizes with what kind of mongrels will have to deal there. Their largely divided tribal way of life and local interests suppressed the sense of 'nation' or common ethnic origin.

The great powers then appointed a German prince, Wilhelm zu Wied, as ruler of Albania. Wilhelm arrived in Albania in March 1914, but his unfamiliarity with Albania and its problems with local (muslim) landlords led him to depart from Albania six months later. Total ignorance and illiteracy plagued almost the entire population. Thus, other western powers retook their original decision to use it as ground for creating more new conflicts with the other new nations and Macedonia. For that purpose numerous reports from the ground were omitted and mismanaged. And the ex-Turkish bashibazouks, now



Above: 1897 Turkish bashibazouks depicted in front of Fort Itzedin in Crete<sup>22</sup>

refurbished as “Albanians”, continued to do what they’ve always did, guerrilla warfare and brigandage in neighboring Greece, Macedonia, Montenegro, and Serbia.

It was not before the January 1920, whole 7 years after the formal “independence” in 1913, when a provisional government was finally installed and laid the foundations of a first government. Still, remains undeniable fact that behind this guided “cultural development” of the emerging Shiptar/Albanians were always non-Albanian persons. The most flourishing reformers in “Albania” again were from the Orthodox population, i.e. Macedonians. Even today in the Shiptar/Albanian capital Tirana (originally *Tarnava*,

<sup>22</sup> <https://britishinterventionincrete.files.wordpress.com/2015/08/bazibazouks.jpg?w=625&h=391>

like the homonymous river) alone live over 100,000 Macedonians. They're scattered across the whole city, but there's larger concentration in the suburbs of Debarska (Lagja e Dibraneve), Kinostudio, Bardhyl street, the suburb of Tirana Re (New Tirana), and the center of Tirana. In all these bigger suburbs, and in few smaller ones concentrated Macedonians expelled from the villages in Mat and other regions of today "Albania". Across the inland they are still present in significant numbers in Skadar, Kukuš, Burrel, Elbasan, Peshkopeia (Peshk-op-i ja), Pogradec, Pustec, Gorno Kerčište, Maqellare, Herbele, Obog, Pocesti, Popinare, etc. One bright moment was on July 30, 1925, when the Monastery of Saint Naum with surrounding villages on Lake Ohrid and other occupied Macedonian borderlands were returned to Macedonia, in the then Kingdom of Yugoslavia.

The very names of great number of today albanized Macedonians discover their non-Albanian origin. Suffixes -ova, -ove, -iqi, -ica found in Shiptar/Albanian surnames – are all Macedonic suffixes.<sup>23</sup> The first two are masculine and feminine possessive, the last two are masculine and feminine diminutives. There are numerous examples Albanian surnames with Macedonic suffixes and it is safe to say, based on Coon's & Dositej's research, that Albanians with these Macedonic surnames descend from Macedonians.

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<sup>23</sup> Examples of albanized Macedonic names: Rugova, Starova, Krasniqi, Taqi, etc.

## The "Albanian Nation" forgery in the 20th century Yugoslavia

Kingdom of Yugoslavia, which was also created in 1918, was a dungeon of the people. The Servian dynasty of Karadjordjević (in accordance with Vatican and other western services) established a 'Great Serbia' unitarian government, but limited the national rights of the Slovenes, Croats, and Montenegrins, and denied them completely and openly to Macedonians. Fierce national oppression encouraged a strong national response and resistance movement among the Macedonians. The VMRO (Vnatrešna Makedonska Revolucionarna Organizacija) was established in Solun, and became notorious for their terrorist attacks, first during the Turkish occupation, and then after under the Serbian occupation. On the other side, behind the scenes Serbs have collaborated both with Vatican and the new "Albanian nation" against Macedonia, and this collaboration continued after the WW2 as well. Hence, the Yugoslavian secret services utilized the same Austro-Hungarian criminal methods of dealing with Macedonian liberation movement by arming and supporting the brigands and ex-Turkish bashibazouks from the brand new "Albania". Two hybrid tyrants (Esat paša Toptani and Ahmed Zogu) were directly supported by the Yugoslavian armaments, gold, and even direct military interventions of the Yugoslavian army in the period between 1914 and 1924.<sup>24</sup>

The Albanian communist dictator, Enver Hoja, also pointed out that at the end of June 1946, Yugoslavian communist dictator Tito "personally promised" him that Kosovo would be part of Albania, as well as other areas where Albanians are the majority. Documents from Yugoslavian and Russian archives reveal that too - Edvard Kardelj told Stalin in 1947: "*We think that we will cede that territory to Tirana.*" Stalin responded: "*How did such a primitive people manage to take over Kosovo?*"<sup>25</sup> This antimacedonian and antichristian policy can be seen very clearly through the official censuses in Macedonian cities. As of the mid 50's started the unprecedented mass migration of "Albanians" toward Kosovo and Macedonia. The same process used by the great powers during the early 20's of the 20th century in Greece and Bulgaria was now started in Yugoslavian southern territories. For example, the number of immigrant "Albanians" in the city of Skopje until 1953 was extremely minor, only 3000 settled there after the WW2. But as of the 60's it grew abnormally:

| Year | Macedonians | "Albanians" | Turks  | Roma   | Vlachs | Serbs  | Bosniacs | Other  |
|------|-------------|-------------|--------|--------|--------|--------|----------|--------|
| 1953 | 74.486      | 3.166       | 22.562 | 7.829  | 438    | 8.650  | ...      | 5.012  |
| 1961 | 109.709     | 11.151      | ...    | 10.135 | ...    | 12.550 | ...      | 21.984 |
| 1971 | 215.578     | 28.705      | ...    | 16.164 | ...    | 17.422 | ...      | 35.111 |

<sup>24</sup> "Albanija and Yugoslavia 1918-1927" by Paskal Miljo.

<sup>25</sup> "Collection of Documents on Yugoslav-Soviet Relations 1945-1956" by Ljubomir Dimić.

**1981** 281.796 ----- 46.880 ----- 13.534 ----- 22.947 ----- 1.247 ----- 18.021 ---- ... ----- 23.718  
**1991** 308.616 11.899 8.900 24.201 1.741 17.172 — 23.234 **395.763**  
**1994** 309.683 59.728 9.201 19.800 2.09615.771—13.684**429.964**  
**2002** 332.778 71.48 38.549 23.202 2.546 14.251 6.465 7.983 **467.257**<sup>26</sup>

With the 1968 adoption of unprecedented amendments to the Constitution of the Yugoslavian Federation, the dismemberment of Yugoslavia and the separation of Kosovo and Metohia began, all under the baton of communist dictator Josip Broz Tito. It was clear at that point, if anyone had a doubt after his break with Stalin and USSR, that he was following someone's foreign agenda. On December 26, 1968, the Federal National Assembly adopted amendments to the Constitution of Yugoslavian Federation, which expanded the autonomy of the provinces and gave them a status similar to republics. The provinces received the Provincial Constitutional Law, which opened the way for an almost completely independent legal, executive and judicial power. It will never be fully clear under who's orders did Tito accomplished such a destructive absurdity by giving a green light to Yugoslavian Federation dismemberment.

There are many other clues that discover the secret foreign and/or auto destructive agenda for albanization of Kosovo and Metohia and Macedonia. But, also the cunningly manipulated misinterpretations of the history in order to give more credit to the new "Albanian nation".

Here is one of the most shameful episodes of how this "nation" was created out of thin air. Namely, in the 80's of the 20th century in now ex-Yugoslavia was initiated the exceptional project of the second edition of the universal Yugoslavian Encyclopedia, published in all the languages of the then Yugoslavian Federation.<sup>27</sup> But, the aggressive

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<sup>26</sup> <https://mk.wikipedia.org/wiki/%D0%A1%D0%BA%D0%BE%D0%BF%D1%98%D0%B5%D0%9D%D0%B0%D1%81%D0%B5%D0%BB%D0%B5%D0%BD%D0%B8%D0%B5>

<sup>27</sup> [https://en.wikipedia.org/wiki/Encyclopedia\\_of\\_Yugoslavia](https://en.wikipedia.org/wiki/Encyclopedia_of_Yugoslavia)



xenophobic agenda of the newly created "Albanians" immediately were fomented by the foreign services that the titles regarding their expansionist and irredentist cause weren't as they or their masters wanted them to appear. So, they were promptly ordered to immediately react and mobilize in order to insert a supplement with politically biased "corrections" dictated by their masters. This supplement still represents a harsh testimony and a notorious example of the lowest kind of political forgery and shameless foreign intervention without minimum of integrity or scientific credibility. It remains "mystery" who did this sham and by whose orders.

On the next page is the excerpt i.e. page from this forged foreign-intervention supplement, later included with the Yugoslavian Encyclopedia, volume 1, where this invented "facts", shamelessly manipulated and intentionally tailored to match the century-old Austro-Hungarian plans, were inserted.

R 15 287/I - Opisac

**ALBANCI** (alb. *shqiptarët* [šćip'tarët]). **Ime.** *Shqiptar* je novije nacionalno ime, stari naziv je *Arbëri*, *Arbëren*; *Arbëresh*. U II v. Klaudije Ptolemej zabeležio je u mapi sveta ime ilirskog plemena *Albanoi* i grad Albanopolis na području današnje srednje Albanije. Stari oblik imena bio je u upotrebi najpre u srednjoj Albaniji, a s vremenom je postao opštenarodnim imenom Albancaca u razdoblju pre Skenderbegu; danas se upotrebljava u južnoj Italiji i Siciliji, Grčkoj i Arbanasima kraj Zadra. U grčkom i latinskom obliku sadržan je staroilički topomin; kod Srba zabeležen je *Raban* (XII v.), *Arbanas* (XIV v.), *Arnaut*, a u narodnom jeziku *Arbanas*; u bugarskom narodnom jeziku *Arbananu*; u starorunanskom *Arbanas*; kod Turaka *Arnaut*, *Arnavet*. Polazeći od oblika arb- (ne alb-) i domaćih izvora, koji *arbën* identificuju sa rečju polje, ravnica, naučnici ističu da je to ime blisko latinskom arvum: njiva, polje i starogrčkom ἄρουρα (aroura: njiva, zemlja uopšte). Novo ime, za narod *shqiptar*, a za zemlju *Shqipëri*, *Shqipni*, sve se više upotrebljava među Albancima u periodu osmanlijske vlasti. Ono se šire primjenjuje u XVIII v., a dominira u XIX v., kada se formira albanska nacija i nastaje njen nacionalni preporod. Reč *shqip* je prethodila imenu *shqiptar*; upotrebljavana je neko vreme uporedo sa *Arbëri*, *Arbëren*, a tek kasnije ona uključuje takođe ime naroda i zemlje. U albanskoj literaturi XVI i XVII v. uporedo se stvarim imenom u obliku *Arbëri* nalazi se i reč *shqip* — *në gjuhë shqipe*: albanski, na jeziku albanskom. Da se upotreba novog imena ukorenila svedoče i akti Albanskog konciela (1703), objavljeni 1706. na albanskom jeziku, u kojima se uporedo sa *Arbëni* — *Shqipëria*, *Arbëneshi* — *Shqiptari*, nalazi i *gjuhë e Shqiptarëvet*: jezik Albancaca. U XVIII v. nazivi *Shqiptar*, *Shqipëri*, *Shqipni* redovnija su pojava u delima na albanskom jeziku, a u XIX v. i početkom XX v. dominantan su oblik u pisanim delima i u narodu. U nekim svetskim rečnicima druge pol. XIX v. nazivi *Arbëri*, *Arbëreni* tumače se sa *Shqiptar*, *Shqipëri*, *Shqipni*, odn. ova naziva se upotrebljavaju kao sinonimi.

O poreklu imena *shqiptar* među naučnicima postoje različita mišljenja. P. Skok smatra da ono potiče od imena glavnog grada Dardanije — *Scupi* (alb. *Shkupi*, mak. *Skopje*); M. Lambertz i neki drugi dovode ga u vezu s dvoglavim orlom (*shqiponja*), totomem u doba Skenderbe; G. Meyer ga izvodi od albanske reči *shqip*, *shqiptar* i dr. Ipak, izgleda najprihvativijim ono gledište koje smatra da ime *shqiptar* (Albanac) dolazi od reči *shqip*: albanski, *shqiptoj*; govorim jasno.

**Jezik.** Albanci su jedan od najstarijih naroda na Balkanu, međutim prema sačuvanim podacima prvi albanski jezički spomenici u istoriji albanskog jezika javljaju se veoma kasno, tek u XIV v., a prva štampana knjiga u XVI v. Od prvih jezičkih spomenika najvredniji su odložnik iz »Ungjilli i Pashkëve« (Uskršnje Jevandelje); »Formula e pagezimit« (Obrazac krštenja) iz 1462, s osobinama govora srednjoalbanske pokrajine Mata; »Fjalori i A. Fon Harfita« (Rečnik A. von Harffa) iz 1496, koji sadrži 50-ak reči zapisanih u Ulciniju i u albanskom primorju. *Albanski (arbanaski, arbanaški, arbanski) jezik* član je velike indoevropske jezičke porodice. Dostignuća koja su u toku jednog veka ostvarena u indoevropskoj komparativnoj lingvistici omogućila su da se tačnije i sigurnije odredi mesto tog jezika u krugu indoevropske jezičke zajednice; tome su naročito doprineli F. Bopp, G. Meyer, H. Pedersen, N. Jokl i dr. Budući da nema tekstova na ilirskom jeziku, lingvisti su prisiljeni da taj jezik proučavaju na gradi koja ga po svom karakteru nedovoljno otkriva, tj. na ličnim imenima, imenima plemena i mesta koja su sačuvana na grčkim i latinskim natpisima i u tekstovima antičkih pisaca. Lingvistička, etnološka, arheološka i druga istraživanja upućuju na ilirsko poreklo albanskog jezika. Ovu naučnu teoriju zastupaju J. Thunmann, J. G. Hahn, G. Meyer, H. Pedersen, N. Jokl, V. Pisani, E. Ćabej, W. Cimochowski, A. Desnickaja, R. Katičić.

Primećena je, doduše, i izvesna leksička podudarnost između albanskog i tračkog jezika. Tračko *manteia*, *mantia* (kupina) objašnjava se albanskim *man*; *amalusta* (kamili-

ca) dovodi se u vezu s albanskom rečju *ambël*, *embël* (slatko, ukusno); dačka reč *skiare* (stričak) nastoji se dovesti u vezu sa albanskim *shqerr*, *shkjerr* (pocepati, rastrgnuti), *shquerre* (spoljna kopča, ukras, vez na nogavicama dimija i čakšira) i dr. Predstavnici teze o tračkom poreklu albanskog jezika su K. Pauli, H. Hirt, G. Weigand, S. Mladenov, J. Pokorni, D. Dečev, H. Barić, V. Georgiev, I. Popović.

Albanski jezik po zastupstvu indoevropskog *bh* sa okluzivom *b* — osnovnoj jezičkoj osobnosti na fonetskom planu — slaže se sa većinom članova indoevropske jezičke zajednice. Po zamjeni indoevropskih palatalnih guturala *k̄*, *ḡ*, *gh̄* spirantima (*th*, *dh*, *d* — lat. *acidus*, alb. *i athēt*; gener, alb. *dhēndēr*, srp.-hrv. *zet*; *lego*, *lidh*; *hiems*, *dimēr*, srp.-hrv. *zima*) on spada u satemušku grupu indoevropske jezičke zajednice, kao indoiranški, jeremenski, slovenski i baltička grupa jezika (kratko indoevropsko *o* zamjenjuje se sa *a*; alb. *natē*, nem. *Nacht*, litvanski *naktis*; lat. *nox*, *noctis*. U tome se podudara sa germanskim i baltičkim jezicima). Na području konsonantizma on se slaže sa ilirskim u različnom zastupstvu indoevropskih labiovelerala ispred otvorenih vokala (*i*, *e*) i zatvorenih (*a*, *o*, *u*). To je novo učenje o specifičnom podudaranju između ilirskog i albanskog jezika.

Pостоји mišljenje da je akcenat u ilirskom, kao i u starogermanskom, u italskim jezicima i u keltskom, možda bio u početnom položaju. Nauka je za albanski potvrđila takode mehaničko uredjenje akcenta, koji se ustalo na pretposlednjem slogu još u rimsko doba. Pomeranje akcenta u albanskom, posmatrano istorijski, navodi na zaključak da je u njegovim izvorno trošložnim rečima, zbog čestog gubljenja krajnjeg sloga, akcenat prelazio sa poslednjeg na pretposlednjem slogu, menjajući daktiški ritam u trohejski. To je značajna podudarnost između albanskog i ilirskog čiji tok razvoja najbolje ilustruju primeri: *Drivastum*, alb. *Drish*; *Issamus*, alb. *Ishēm*; *Durrachium*, alb. *Durrēs*. Postoji mišljenje da se u toponimima *Scodra* i *Scupi* pojavljuje postpozitivni član — *a*, *i*, koji je karakteristika ženskih i muških imena albanskog jezika — *ara*, *mali*, i da se tu započa podudaranje, odn. slaganje na polju nominalne fleksije ilirskog i albanskog jezika. Kao i neki drugi indoevropski jezici, ilirski je u genitivu muških imena imao nastavak *-i*; računa se da je *i* u *i ati*, *i t'et trag* očuvanog pomenutog tipa.

Veoma su vidljiva neka podudaranja u oblasti tvorbe imena u albanskom i ilirskom: sufiks *-at*: *Demi* — *Demat*, mesna imena *Dukat*, *Filat*, ilirski *-at* (Delmatae, Daesitiates, Ulciniatae); mesna imena *Lamatis*, *Aematae*; alb. *-shtë* (*kopësht*, *vneshtë*), ilirski *-st* (Tergeste, Ladeste); možda alb. *-inj* (*kérminj*, *shkëmbinj*): puž, hrid), ilirski *-inum* (Delminium, Ulkinium). Među prefiksima ilirski *li-* (Liburni — Burni), alb. *lē-* (*lēfyti*: grlo, žдрело; *lēmazë*: ljuska, bora; *litrak* — *lētrak*, *lē + tar + ak*).

Latinske posudnice u albanskom jeziku veoma su posudeznacajne za određivanje područja na kome je formiran taj jezik. One svojim arhaičnim karakterom pokazuju da su u nj prodrle veoma rano. To isto potvrđuju i posudnice iz starogrčkog jezika, kojih je u albanskom neznatan broj, samo tridesetak. Stara hrišćanska crkvena terminologija u albanskom odreda je latinskog porekla, što ukazuje na činjenicu da su latinske posudnice u toj sferi do albanskog jezika dopirale u primorskim predelima.

Albanski leksički fond prilično je razređen i uticajem slovenskih jezika (→ ALBANSKO-JUGOSLAVENSKI ODNOŠI, *jezik*, turskog i drugih jezika).

**Dijalekti.** Albanski se jezik deli u dve osnovne dijalekatske grane: gegijsku i toskijsku. Albanski kosovski govor deo je gegijske dijalekatske skupine; njoj pripada i najveći broj albanskih govorova u Makedoniji, koji se na sever protežu do Kumanova i Bujanovca, a na jug do Struge, zatim govoru u Gornjoj Jablanici, narečja u Sandžaku, kod Plava i Gusinja, u okolini Titograda, govoru pograničnih zona — Briske, Šestana i Ulcinja i arbneški govor u Arbanasima u Zadru. Južni, toskijski dijalekat ima u svom sastavu severni i južni govor, gde spadaju i laberijski i čamurijски.

Akcentatske i tvorbenе podudarnosti sa ilirskim

Below is the enlarged section from the above non-scientific and politically biased appendix to the Yugoslavian Encyclopedia inserted by anonymous "scholars" following the foreign agendas, where is the claim which says: "*About the origin of the name 'Shqiptar' among the scientists exist different opinions. P. Skok considers that it originates from the name of the main city of Dardania – Scupi (Alb. Shkupi, Mkd. Skopje);*" This blatant and dispecable lie was shamelessly inserted without a bit of scientific responsibility or blame, seen that no scientist signed the inserted forgery.

O poreklu imena shqiptar među naučnicima postoje različita mišljenja. P. Skok smatra da ono potiče od imena glavnog grada Dardanije — Scupi (alb. *Shkupi*, mak. Skopje); M. Lambertz i neki drugi dovode ga u vezu s dvoglavim orlom (*shqiponja*), totemom u doba Skenderbega; G. Meyer ga izvodi od albanske reči *shqip*, *shqipto*j i dr. Ipak, izgleda najprihvatljivijim ono gledište koje smatra da ime shqiptar (Albanac) dolazi od reči *shqip*: albanski, *shqipto*j: govorim jasno. R.

As we can see – the "Redaction" (R.) of this forged supplement explicitly claimed that this was the opinion of the famous Croatian linguist and scholar Petar Skok. But, if we go back to the source from where they claim to have taken it – there's no such a thing whatsoever. In the original Petar Skok "Etymological Dictionary of the Croatian or Serbian language" from 1971, there's not even the new term "Albanian", much less the above false claim of the "Albanian" wannabes.<sup>28</sup>

In his original text (see the next two pages) the "Albanians" are still recorded with their Turkish name – 'Arbanasi' (i.e. 'Arnavut' in today modern Turkish language).<sup>29</sup> And in the part regarding the term "*Shqiptar*" clearly and correctly is written that "*In the Arbanas speech today prevails the other name for them, not the old one 'Arben = Arber', but 'Shqipetar' beside 'Shqupetar', a name formed with help of the Arbanian suffix -tar for creating nomina agentis from the adjective 'shqipë' or 'shqupë' (meaning) "Arberesh", and according to etymology given by Gustav Myer, from the verb 'shqiponje' - 'I understand'.*" – Here, for the sake of the truth, it must be mentioned the ommited fact that '*shqiponje*' is actually utterly corrupted metathesis of Italian vernacular '*capishi*'<sup>30</sup>,

<sup>28</sup> <http://macedonia.kroraina.com/skok/skok.html>

<sup>29</sup> Arbanoi/Albanoi, Arnaut/Arnavut, etc.

<sup>30</sup> <https://lingo2word.com/lingodetail.php?WrdID=233074>

PETAR SKOK

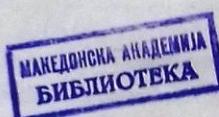
ETIMOLOGIJSKI RJEČNIK  
HRVATSKOGA ILI SRPSKOGA JEZIKA

Uredili akademici  
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Suradivao u predradnjama  
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VALENTIN PUTANEC

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JUGOSLAVENSKA AKADEMIJA ZNANOSTI I UMJETNOSTI  
ZAGREB 1971

which if not is then equaly corrupted form of the Latin word 'Excipio' - fugitive.<sup>31</sup> Nothing strange for this 19th century criminally invented "nation" and "language".

Even if it's not, this exonym was plainly accepted by the Shiptar/Albanians as their "native ethnonym", and almost in identical form was emulated by the neighboring indigenous ethnicities across the Balkans too, and the vernacular term "Shiptar" is used both for the people (as 'Shiptari') and their Romance/Italic language (as 'Shiptarski').<sup>32</sup> However, this exonym of theirs indistinctively resembles their Asian origin, but not from the word root but from the Uralo-Altaic suffix "-ar", alike *Bulg-AR*, *Hung-AR*, *Magy-AR*, etc. – thus 'Shipt-AR', which they added to their new Latin-European "Albanian" name.

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<sup>31</sup> Gustav Meyer (1888) and [Wilhelm Meyer-Lübke](#) (1914) later corroborated this. Meyer noted the similarity between the Shiptar/Albanian verbs *shqipoj* "to speak clearly, enunciate" and *shqiptoj* "to pronounce, articulate" to the Latin word *excipio* (meaning "escaped").

<sup>32</sup> <https://en.wiktionary.org/wiki/%C5%A1iptarski>

stanovnik grada *Tirane*) od *Arban-*, koju osnovu upotrebljavaju i Arbanasi Gege u obliku *Arbēn* i odatle *Arbēnt*, *arbēništ*, a Arbanasi Gege u rotacizmu: *Arbēr* i *Arbērl*, *arbērišt* za *Arbanas* i *Arbanija*, *arbanski*, naročito u talijanskoj dijaspori (Sicilija, Molise, Kalabrija). Zabilježiti treba da Cincari govore također *Arbines* s varijantom -es mjesto -as i i mjesto a za oslabljeno arbanasko ē. *Arbēn* = *Arbēr* odgovara slovo po slovo starosrpskom imenu grada *Kruje* = *Kroja* (> arb. *Krua*, određeno kromi »izvor», kraj ima oko 40 izvora): *Rabīna*, pridjev *rabanski* 1415. Ra-mjesto *ar-* je po zakonu likvidne metateze. Prema tome *Arbanas(in)* = *Arbines* znači stanovnika grada Kruje. Ako se još uzme da *Arbēn* = *Arbēr* odgovara Ptolomejevu *Albanopolis* (prema 'Αλβανόλ, upor. kod istoga autora τοῦ 'Αλβανοῦ ὄρους za τοῦ 'Αλβίου ὄρους kod Strabona) i da je promjena l > r pred suglasnikom nastala po zakonu novogrčke fonetike (ἀδερφός za ἀδελφός), onda se mora uzeti da su Arbanasi dobili ime po starom gradskom naselju, tj. da je kod Ilirotračana vladao isti onomastički zakon kao na Mediteranu, gdje se narodno ime tvori prema glavnom gradu. Upor. *romanus* (> *Rumuny*; *rumoni* u Švicarskoj) od *Roma*.

Osnova ovoga toponima je predie. *alba* »brijeg«, upor. *populi Albenses* (Plinije 3, 69), također u imenima riječi *Alba* / *Albula*, upor. *Lab* pritok Drima. Ovo ime očuvalo se po slavenskim fonetskim zakonima i u Epiru: *Lab* kao plemensko albansko ime, odatle pokrajina *Labēri* gdje pleme stanuje. Naziv zemlje *Rabanija* potvrđen je od 1493. *Rabanija*, pisano i *Rbanija*, *Rbana* (valjda *Rbanja*), upor. i u 17.v. *providur od Kotora i Rabanije*, Crna Gora, *Starine* 10, 22. Varijanta je tog imena prema *ar* > *r*, tj. arbanaskom izgovoru *Rbanija* (Crna Gora, 17.v., *Starine* 10, 23 i Vuk, nar. pj. 8, 326, danas *Rbānija* u Crmnici). Stojanović ima odatle izvedenicu za naziv stanovnika *Rbānjak*, gen. -*anjka* m, ali nema navoda gdje se tako govorii. Gornje izvođenje potvrđuje i grčki naziv 'Αρβανίτης, obrazovan s pomoću grčkoga sufiksa -ίτης za etnika (koji odgovara našem -janin) od *Arbanum*, kako se Kruja (kod Kačića *Kroja*) obično zove u srednjem vijeku. Od grčkoga naziva nastade turski *Arnaut* ispuštanjem dočetka -ητις i samoglasnika i, kako obično biva, te metatezom *v* – *n* > *n* – *v* (u). Turski je naziv prodro i u naše istočne krajeve *Arnautin*, pl. *Arnauti* (1782), pored *Arnūtin*, pl.

*Arnūti* (Kosmet), *Arnautka* = *Arnūtka* f, *Arnūče* = *Arnauče*, pl. *Arnūčići*, pridjev *arnautski* = *arnūcki* (Kosmet) i apstraktum *Arnautluk* = *Arnaultluk* »Arbanija«, glagol *poarnautiti* = *poarnuti*. U Crnoj Gori govorii se mjesto *ar* > *r*: *Rnūut*, za koji Rešetar daje i izgovor *Hrnjaut* »čovjek iz Romanije« (Dubrovnik). U arbanaskom govoru danas prevladava drugo ime za njih, ne ono staro *Arbēn* = *Arbēr*, nego *Shqipētar* pored *Shqu-pētar*, ime obrazovano s pomoću arbanskoga sufiksa -tar za pravljenje nomina agentis od pridjeva *shqipē* ili *shqu-pē* »arbanaski« prema etimologiji koju je dao Gustav Meyer, od osnove glagola *shqipónj* »razumijem«. Oni sebe nazivaju, prema toj etimologiji, koja se ne prihvata jednoglasno, kao ljudi koji razumiju svoj jezik, upor. *Nijemac* (v.) za Germane kod svih Slavena i madž. *magyara-zni* »stumačiti«. K. Treimer ne prihvata Meryovu etimologiju. Po njegovu mišljenju *shayp* (Gege) = *shqip* (Toske) ide zajedno s arb. *qipi* »kup« i predstavlja \*s(e)mkūpo »Volkshaufe«.

Ovaj naziv potvrđen je kod nas u Dubrovniku već u 13. vijeku u obliku *Skapudar*. U naš govor nije ušao. Jedino Pavlinović piše *Skipetar* nepravilno sa s mjesto š. U govor Makedonaca i u Kosmetu ušao je *Šiptar*, *Šijtar*.

U tajnim jezicima na Balkanu dolaze za njih još ova imena: 1. *Krpatin* znači »Arnautin« u Prištini. Osnova je po svoj prilici identična s pridjevom *krpatno* (sc. mjesto) u Kočaoniku, gdje to označuje »mesto krševito, planinsko, lomno«, što je zacijelo izvedenica od *krpa* = *karpa* (s članom *karpata*, Makedonija) < arb. *karpē* »grevben«. Odatle je izveden i glagol *nakrpati* »arnautski govoriti« (u narodnoj pjesmi o Banoviću Strahinji): *i nakrpat sitno arnautski*. 2. Ako je ovo izvođenje ispravno, a izgleda da jest, onda se objašnjuje i naziv *Krša* »Arnautin« u tajnom jeziku u Vranju (Srbija). Tu je *krpa* zamjenjeno našom riječju *krš* »grevben«. I u Prištini se Arnauti zovu ovako. Oba naziva, *Krpatin* (obrazovano od *krpa* dodavanjem -tin od *Arnautin*) i *Krša* odnose se još na ono doba kada Arnauti žive kao nomadi po vrletnim planinama. 3. Nejasniji je naziv za njih *Reska* u zidarskom šatarskom govoru u Siriniću.

Lit.: *Arj* 1, 61. 102. 111. 12, 832. 13, 788. *Elezović* 1, 18. 2, 83. Skok, *Rad* 272, 79. *GM* 14. 411. Jireček, *ASPh* 8 102. Ribezzo, *Onomastica* 2 (1948), 44. Kostić, *JF* 6, 220

Previous page and below: excerpt of the original "Arbanasi" article from the 1971  
Etymological dictionary of P. Skok

(Dubrovnik). U arbanaskom govoru danas prevladava drugo ime za njih, ne ono staro *Arbën* = *Arbër*, nego *Shqipëtar* pored *Shqu-pëtar*, ime obrazovano s pomoću arbanskoga sufiksa *-tar* za pravljenje nomina agentis od pridjeva *shqipë* ili *shqupë* »arbanaski« i prema etimologiji koju je dao Gustav Meyer, od osnove glagola *shqipónj* »razumijem«. Oni

Another theory says that the very term “*Shqipo*” originated from the Italian/Latin word *excipiō*<sup>33</sup> – ‘taken out, (to) take out’, anglicized: escaped, meant for the ‘outlaw(s)’<sup>34</sup>, which corresponds exactly to the original Turkish term “*Kačak*” – ‘outlaw, runaway’. This confirms their multinational origins (Cherkess, Zeybeks, Uzbeks, Mameluks...). However, they call themselves “*Skipetar*”, which name bears some affinity with that of the “*Skitekip*”, mentioned by the Armenian geographers as inhabiting a territory near the Caspian.<sup>35</sup>

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<sup>33</sup> <https://en.wiktionary.org/wiki/shqipoj#Albanian>

[https://www.etymonline.com/word/except?ref=etymonline\\_crossreference](https://www.etymonline.com/word/except?ref=etymonline_crossreference)

<sup>34</sup> The same “outlaw” definition for the Shiptar/Albanians we find in the Turkish word “*Kachak*” - from the Turkish *kaçan* and/or *kaçak*, meaning runaway, fugitive:

<https://translate.google.com/#view=home&op=translate&sl=tr&tl=en&text=ka%C3%A7an>

There's even a TV movie on the subject: <https://www.imdb.com/title/tt3418430/>

<sup>35</sup> Journal of the Ethnological Society of London (1848-1856) Vol. 2 (1850), pp. 159-181 (23 pages): [https://www.jstor.org/stable/3014121?seq=1#metadata\\_info\\_tab\\_contents](https://www.jstor.org/stable/3014121?seq=1#metadata_info_tab_contents)





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<sup>36</sup> <https://books.google.mk/books?id=DyJfAAAAcAAJ&pg=PA3&lpg=PA3&dq=Principi+elementari+della+Grammatica+Illirica:+premessi+al+dizionario+Italiano-latino-illirico&source=bl&ots=0FKtVdNGUF&sig=ACfU3U1QbGk7LsMUFrAsueDB81k83uOMvw&hl=en&sa=X&ved=2ahUKEwiF9rvdtuTuAhVmxYUKHSPuC0gQ6AEwCXoECAYQAg#v=o nepage&q=Principi%20elementari%20della%20Grammatica%20Illirica%3A%20premessi%20al%20dizionario%20Italiano-latino-illirico&f=false>

<sup>37</sup> [https://www.jstor.org/stable/3014121?seq=1#metadata\\_info\\_tab\\_contents](https://www.jstor.org/stable/3014121?seq=1#metadata_info_tab_contents)

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<sup>38</sup> <https://fer.org.rs/wp-content/uploads/2018/02/Albanija-i-Jugoslavia-1918-27.pdf>

